THE MARRIAGE RING

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The Marriage of the Virgin

From a Fresco by Pietro Perugino in the Ex-Convent of S. Girolamo near Spello

THE MARRIAGE RING

BY THE RIGHT REVEREND JEREMY TAYLOR, D.D.
BISHOP OF DOWN AND CONNOR, AND OF
DROMORE: A REPRINT FROM THE FOURTH
EDITION OF HIS ΕΝΙΑΥΤΟΣ PUBLISHED IN 1673
EDITED WITH NOTES BY FRANCIS COUTTS
WITH A PHOTOGRAVURE FRONTISPIECE
AFTER PERUGINO'S MARRIAGE OF THE VIRGIN

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PREFACE

IT is hoped that a reprint of our British Fénélon's *Sermon on Marriage*, with a diminished reproduction of the Arundel Society's copy of Perugino's *Marriage of the Virgin* (for which I am indebted to the kind permission of the S.P.C.K.), will be acceptable to those who would present an appropriate gift to their friends about to be married; and that no cursory inspection of the volume will affright them with its aspect of learned quotation, since the Bishop's meaning is always plainly to be understood without the translation of any of the Greek and Latin with which it is tessellated.

The present text is an exact reprint of the eighteenth sermon of the Bishop's *Eniautos: A Course of Sermons for all the Sundays of the Year*, published in 1673, except in the following respects:—

1. The designation of *Sermon xviii*, recurring on every page, has been omitted.

2. The quotations have been corrected, so far as grammar and context demanded.

3. The Greek is printed in the modern character.

4. A few slight variations in wording and punctuation have been introduced, for reasons explained in the notes.

F. C.

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THE MARRIAGE RING:

OR

The Mysteriousness and Duties of Marriage.

Part I.

EPHES. 5. 32, 33.

This is a great mystery, But I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his Wife even as himself, and the Wife see that she reverence her Husband.

THE first Blessing God gave to man, was Society: and that society was a Marriage, and that marriage was confederate by God himself, and hallowed by a blessing: and at the same time, and for very many descending ages, not only by the instinct of Nature, but by a superadded forwardness (God himself inspiring the desire) * the world was most desirous of Children, impatient of Barrenness, accounting single life a Curse, and a childless person hated by God. The world was rich and empty, and able to provide for a more numerous posterity than it had.

-------"Εξεις Νουμήνιε τέκνα
Χαλκὸν ἔχων· πτωχὸς δ' οὐδὲ τὰ τέκνα φιλεῖ.

You that are rich *Numenius*, you may multiply your family; poor

* *Quemlibet hominem cui non est uxor, minimè esse hominem; cum etiam in scriptura dicatur, Masculum & fœminam creavit eos.*

vit eos, & vocavit nomen eorum Adam seu hominem. R. Eliezer dixit in Gem. Bab. Quicunq; negligit præceptum de multiplicatione humani generis, habendum esse veluti homicidam.

poor men are not so fond of Children, but when a family could drive their Herds, and set their children upon Camels, and lead them till they saw a fat Soil watered with Rivers, and there sit down without paying rent, they thought of nothing but to have great Families, that their own relations might swell up to a Patriarchate, and their children be enough to possess all the Regions that they saw, and their grand-children become Princes, and themselves build Cities and call them by the name of a Child, and become the fountain of a Nation. This was the consequent of the first blessing, *Increase and multiply*. The next blessing was, *the promise of the Messias*, and that also increased in men and women a wonderful desire of marriage: for as soon as God had chosen the family of *Abraham* to be the blessed line, from whence the worlds Redeemer should descend according to the flesh, every of his Daughters hoped to have the honour to be his Mother, or his Grand-mother, or something of his Kindred: and to be childless in *Israel* was a sorrow to the *Hebrew* women great as the slavery of *Egypt*, or their dishonours in the land of their Captivity.

Christiani & apud Athenas, τὰς τοῦ ἀγαμίου καὶ ὑψιγαμίου δίκας refert Julius Pollux l. 3. περὶ ἀγάμων. Idem etiam Lacedæmoniæ & Romæ. Vide Festum verb. Uxorium atque ibi Jos. Scal.

But when the Messias was come, and the Doctrine was published, and his Ministers but few, and his Disciples were to suffer persecution, and to be of an unsetled dwelling, and the Nation of the *Jews*, in the bosome and society of which the Church especially did dwell, were to be scattered and broken all in pieces, with fierce calamities, and the world was apt to calumniate and to suspect and dishonour Christians upon pretences and unreasonable jealousies, and that to all these purposes the state of marriage brought many inconveniencies; it pleased God in this new Creation to inspire into the Hearts of his servants a Disposition and strong Desires to live a single Life, lest the state of marriage should in that conjunction

conjunction of things become an accidental Impediment to the dissemination of the Gospel, which call'd men from a confinement in their domestick charges to Travel, and Flight, and Poverty, and Difficulty, and Martyrdom: upon this necessity the Apostles and Apostolical men published Doctrines, declaring the advantages of single life, not by any commandment of the Lord, but by the spirit of Prudence, διὰ τὴν ἐνεστῶσαν ἀνάγκην, for the present and then incumbent necessities, and in order to the advantages which did accrew to the publick Ministeries and private Piety. There are some (said our Blessed Lord) who make themselves Eunuchs for the Kingdom of Heaven, that is, for the advantages and the ministry of the Gospel, *non ad vitæ bonæ meritum* (as S. *Austin* in the like case) not that it is a better service of God in itself, but that it is useful to the first circumstances of the Gospel and the infancy of the Kingdom, because the unmarried person μεριμνᾷ τὰ τοῦ κυρίου, is apt to spiritual and Ecclesiastical imployments: first ἅγιος, and then ἁγιαζόμενος, holy in his own person, and then sanctified to publick Ministeries; and it was also of ease to the Christians themselves, because as then it was, when they were to flee, and to flee for ought they knew, in Winter, and they were persecuted to the four winds of Heaven; and the nurses and the women with child were to suffer a heavier load of sorrow because of the imminent persecutions; and above all, because of the great fatality of ruine upon the whole nation of the Jews, well it might be said by S. *Paul* θλῖψιν τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι, *Such shall have trouble in the flesh*, that is, they that are married shall, and so *at that time* they had:

Etiam Judæi, qui præceptum esse viris παιδοποιεῖν *aiunt, uno ore concedunt, tamen dispensatum esse cum iis qui assiduo legis studio vacare volunt, aliàs etiam immunibus ab acriori carnis stimulo.* Maimon. 15. Halach. Ishoth.

Οὐ ψέγω δὲ τοὺς λοιποὺς μακαρίους, ὅτι γάμοις προσωμίλησαν ὧν ἐμνήσθην ἀρτί. εὔχομαι γὰρ ἄξιος θεοῦ εὑρεθεὶς πρὸς τοῖς ἴχνεσιν αὐτῶν εὑρηθῆναι ἐν τῇ βασιλείᾳ, ὡς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ὡς Ἰωσὴφ, καὶ Ἡσαΐου καὶ τῶν ἄλλων προφητῶν ὡς Πέτρου καὶ Παύλου, καὶ τῶν ἄλλων ἀποστόλων, &c.
Epist. ad Philadelph.

and therefore it was an act of charity to the Christians to give that counsel, ἐγὼ δὲ ὑμῶν φείδομαι, *I do this to spare you,* and θέλω ὑμᾶς ἀμερίμνους εἶναι: for when the case was alter'd, and that storm was over, and the first necessities of the Gospel served, and *the sound was gone out into all nations;* in very many persons it was wholly changed, and not the married but the unmarried had θλίψιν ἐν σαρκὶ trouble in the flesh; and the state of marriage returned to its first blessing, *& non erat bonum homini esse solitarium,* and it was not good for man to be alone.

But in this first interval, the publick Necessity and the private Zeal mingling together did sometimes over-act their love of single Life, even to the disparagement of Marriage, and to the scandal of Religion; which was increased by the occasion of some pious persons renouncing their contract of marriage, not consummate, with unbelievers. For when *Flavia Domitilla* being converted by *Nereus* and *Achilleus* the Eunuchs, refused to marry *Aurelianus* to whom she was contracted; if there were not some little envy and too sharp hostility in the Eunuchs to a married state, yet *Aurelianus* thought himself an injur'd person, and caus'd S. *Clemens* who vail'd her and his spouse both to die in the quarrel. St. *Thecla* being converted by St. *Paul* grew so in love with Virginity, that she leaped back from the marriage of *Tamyris,* where she was lately ingaged. S. *Iphigenia* denied to marry King *Hirtacus,* and it is said to be done by the advice of St. *Matthew.* And *Susanna* the Niece of *Diocletian* refus'd the love of *Maximianus* the Emperor; and these all had been betrothed; and so did St. *Agnes,* and St. *Felicula,* and divers others then and afterwards; insomuch, that it was reported among the Gentiles, that the Christians did not only hate all that were not of their perswasion, but were Enemies of the chast

chast Laws of Marriage; And indeed some that were called Christians were so; *forbidding to marry, and commanding to abstain from meats.* Upon this occasion it grew necessary for the Apostle to state the Question right, and to do honour to the holy Rite of Marriage, and to snatch the Mystery from the hands of zeal and folly, and to place it in Christs right hand, that all its beauties might appear, and a present convenience might not bring in a false Doctrine, and a perpetual Sin, and an intolerable Mischief. The Apostle therefore who himself *had been a Married man, but was now a Widower, does explicate the mysteriousness of it, and describes its honours, and adorns it with rules and provisions of Religion, that as it begins with Honour, so it may proceed with Piety, and end with Glory.

*Ὡς Πέτρου καὶ Παύλου καὶ τῶν Ἀποστόλων τῶν γάμοις προσομιλησάντων, οὐχ ὑπὸ προθυμίας τῆς περὶ τὸ πρᾶγμα, ἀλλ' ἐπ' ἐννοίας ἑαυτῶν τοῦ γένους ἔσχον ἐκείνους. *Ignatius epistol. ad Philadelph. Et Clemens idem ait apud Eusebium hist. Eccles. lib. 3. sed tamen eam non circumduxit sicut Petrus: probat autem ex Philip. 4.*

For although single life hath in it privacy and simplicity of affairs, such solitariness and sorrow, such leisure and unactive circumstances of living, that there are more spaces for religion if men would use them to these purposes; and because it may have in it much Religion and Prayers, and must have in it a perfect Mortification of our strongest appetites, it is therefore a state of great excellency; yet concerning the state of Marriage we are taught from Scripture and the Sayings of wise men great things and honourable. *Marriage is honourable in all men,* so is not single life; for in some it is a snare and a πύρωσις, *a trouble in the flesh,* a prison of unruly desires which is attempted daily to be broken. Celibate or single life is never commanded; but in some cases marriage is; and he that burns, sins often if he marries not; he that cannot contain must marry, and he that can contain is not tied to a single life,

life, but may marry and not sin. Marriage was ordained by God, instituted in Paradise, was the relief of a natural Necessity, and the first blessing from the Lord; he gave to Man not a Friend, but a Wife, that is a Friend and a Wife too: (for a good woman is in her soul the same that a man is, and she is a woman only in her body; that she may have the excellency of the one, and the usefulness of the other, and become amiable in both;) it is the seminary of the Church, and daily brings forth sons and daughters unto God; it was ministred to by Angels, and *Raphael* waited upon a young man that he might have a blessed Marriage, and that that marriage might repair two sad Families, and bless all their Relatives. Our blessed Lord, though he was born of a Maiden, yet she was vail'd under the cover of marriage, and she was married to a Widower; for *Joseph* the supposed Father of our Lord had children by a former wife. The first Miracle that ever *Jesus* did, was to do honour to a wedding; Marriage was in the world before sin, and is in all ages of the world the greatest and most effective Antidote against sin, in which all the world had perished, if God had not made a remedy: and although Sin hath sour'd marriage, and struck the mans head with Cares, and the womans bed with Sorrows in the production of children; yet these are but throws of Life and Glory, and *she shall be saved in child-bearing, if she be found in faith and righteousness.* Marriage is a School and Exercise of vertue; and though *Marriage* hath *cares,* yet *the single life* hath *desires,* which are more troublesome and more dangerous, and often end in sin, while the cares are but instances of Duty and exercises of Piety: and therefore if single Life hath more privacy of Devotion, yet marriage hath more Necessities and more Variety of it, and is an exercise of more Graces. In two vertues, *celibate* or single life may have the advantage of degrees

degrees ordinarily and commonly, that is, in *chastity* and *devotion:* but as in some persons this may fail, and it does in very many, and a married man may spend as much time in devotion as any Virgins or Widows do; yet as in marriage even those vertues of chastity and devotion are exercised: so in other instances, this state hath proper exercises and trials for those graces, for which single life can never be crown'd; Here is the proper scene of Piety and Patience, of the duty of Parents and the charity of Relatives; here Kindness is spread abroad, and Love is united and made firm as a centre: Marriage is the nursery of Heaven; the Virgin sends prayers to God, but she carries but one Soul to him; but the state of marriage fills up the numbers of the Elect, and hath in it the labour of Love, and the delicacies of Friendship, the blessing of Society, and the union of Hands and Hearts; it hath in it less of beauty, but more of safety than the single life; it hath more care, but less danger; it is more merry, and more sad; is fuller of sorrows, and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves Kingdoms, and fills Cities, and Churches, and Heaven itself. Celibate, like the Flie in the Heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confin'd and dies in Singularity; but Marriage, like the useful Bee, builds a house and gathers sweetness from every flower, and labours and unites into Societies and Republicks, and sends out Colonies, and feeds the World with delicacies, and obeys their King, and keeps order, and exercises many Vertues, and promotes the

Χρὴ τῆς ὀειγενοῦς φύσεως ἀντέχεσθαι τῷ παῖδας παίδων καταλείποντι ἀεὶ τῷ θεῷ ὑπηρέτας ἀνθ' αὑτοῦ παραδιδόναι. Plato.

Adde quod Eunuchus nulla pietate movetur,
Nec generi natisve cavet: clementia cunctis
In similes, animosque ligant consortia damni.
Claudian.

Καλὰ τὰ παρθενίης κειμήλια· παρθενίη δὲ τὸν βίον ὤλεσεν ἂν, πᾶσι φυλαττομένη.

Siquis patriam majorem parentem extinguit, in eo culpa est, quod facit pro sua parte qui se eunuchat aut aliquâ liberos producit, *i. e. differt eorum procreationem.* Varro in lege Mœnia.

the Interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.

Τοὔνεκεν ἐνθέσμως ἄλοχον λαβὲ, καὶ τινὰ κόσμῳ
Δὸς βροτὸν ἀντὶ σέθεν. φεῦγε δὲ μαχλοσύνην.

Single life makes men in one instance to be like Angels, but Marriage in very many things makes the chast pair to be like to Christ. *This is a great mystery*, but it is the symbolical and sacramental representment of the greatest mysteries of our Religion. Christ descended from his Father's bosom, and contracted his Divinity with flesh and bloud, and married our Nature, and we became a Church, the spouse of the Bridegroom, which he cleansed with his Bloud, and gave her his holy Spirit for a dowry, and Heaven for a joynture; begetting children unto God by the Gospel. This Spouse he hath joyn'd to himself by an excellent Charity, he feeds her at his own Table, and lodges her nigh his own Heart, provides for all her Necessities, relieves her Sorrows, determines her Doubts, guides her Wandrings, he is become her Head, and she as a Signet upon his right hand; he first indeed was betrothed to the Synagogue and had many children by her, but she forsook her love, and then he married the Church of the Gentiles, and by her as by a second venter had a more numerous Issue, *atque una domus est omnium filiorum ejus*, all the Children dwell in the same house, and are Heirs of the same promises, intituled to the same Inheritance. Here is the eternal Conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of Goods, the uniting of Interests, the fruit of Marriage, a celestial Generation, a new Creature; *Sacramentum hoc magnum est;* this is the Sacramental mystery, represented by the holy Rite of Marriage; so that Marriage is divine in its Institution,

Institution, sacred in its Union, holy in the Mystery, sacramental in its Signification, honourable in its Appellative, religious in its Imployments: It is Advantage to the societies of men, and it is *Holiness to the Lord. Dico autem in Christo & Ecclesia,* It must be in Christ and the Church.

If this be not observed, Marriage loses its mysteriousness: but because it is to effect much of that which it signifies, it concerns all that enter into those golden fetters to see that Christ and his Church be in at every of its periods, and that it be intirely conducted and over-rul'd by Religion; for so the Apostle passes from the sacramental rite to the real duty; *Neverthcless,* that is, although the former Discourse were wholly to explicate the Conjunction of Christ and his Church by this similitude, yet it hath in it this real Duty, *that the man love his wife, and the wife reverence her husband:* and this is the use we shall now make of it, the particulars of which precept I shall thus dispose:

1. I shall propound the Duty as it generally relates to Man and Wife in conjunction. 2. The duty and power of the Man. 3. The rights and priviledges, and the duty of the Wife.

1. *In Christo & Ecclesia*] that begins all, and there is great need it should be so: for they that enter into the state of marriage, cast a dye of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for Eternity.

> Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς,
> Ἣ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἠὲ βιῶναι.

Life or death, felicity or a lasting sorrow are in the power of marriage. A woman indeed ventures most for she hath no Sanctuary to retire to from an evil Husband; she must dwell upon her Sorrow, and hatch the Eggs which her own Folly or

Infelicity hath produced; and she is more under it, because her tormentor hath a warrant of prerogative, and the Woman may complain to God as Subjects do of tyrant Princes, but otherwise she hath no appeal in the causes of unkindness. And though the man can run from many hours of his sadness, yet he must return to it again, and when he sits among his neighbours, he remembers the objection that lies in his bosom, and he sighs deeply.

Ah tum te miserum, malique fati
Quem attractis pedibus patente porta
Percurrent mugilesque raphanique.

The boys, and the pedlers, and the fruiterers shall tell of this man, when he is carried to his grave, that he lived and died a poor wretched person. The Stags in the Greek Epigram, whose Knees were clog'd with frozen Snow upon the mountains, came down to the Brooks of the valleys, χλιῆναι νοτεροῖς ἄσθμασιν ὠκὺ γόνυ, hoping to thaw their joynts with the waters of the stream; but there the Frost overtook them, and bound them fast in Ice, till the young Heards-men took them in their stranger snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains of single life, they descend into the valleys of *marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a mans or womans peevishness: and the worst of the evil is, they are to thank their own follies; for they fell into the snare by entering an improper way: Christ and the Church were no ingredients in their choice: but as the *Indian* Women enter into folly for the price of an Elephant, and think their Crime warrantable; so do men and women change their liberty for

* Ἄχρις ἂν ᾖς ἄγαμος, Νουμήνιε, πάντα δοκεῖ σοι
Ἐν τῷ ζῆν εἶναι τῶν ἀγαθῶν ἀγαθά·
Εἶθ' ὅταν εἰσέλθῃ γαμετὴ, πάλιν εὐθὺ δοκεῖ σοι
Ἐν τῷ ζῆν εἶναι πάντα κακῶν τὰ κακά.
Ἀλλὰ χάριν τέκνων, &c.

a

a rich fortune (like *Eriphyle* the *Argive*, Ἡ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα, she preferr'd gold before a good man) and shew themselves to be less than money by overvaluing that to all the content and wise felicity of their lives: and when they have counted the Money and their Sorrows together, how willingly would they *buy with the Loss of all that money, Modesty, or sweet Nature to their relative! the odd thousand pound would gladly be allowed in good nature and fair manners. As very a Fool is he that chuses for *Beauty principally; *cui sunt eruditi oculi, & stulta mens* (as one said,) whose Eyes are witty, and their Soul sensual; It is an ill band of affections to tie two hearts together by a little thread of red and white.

* *Non ego illam mihi dotem duco esse quæ dos dicitur,*
Sed pudicitiam, & pudorem, & sedatum cupidinem,
Deûm metum, parentum amorem, & cognatûm concordiam. Plaut. in Amphit.

* *Facies, non uxor amatur.*

Οὐδεμίαν, φησὶν ἡ τραγῳδία,
Ὤνησε κάλλος εἰς πόσιν ξυνάορον.

And they can love no longer but until the next Ague comes, and they are fond of each other but at the chance of fancy, or the small Pox, or Child-bearing, or Care, or Time, or any thing that can destroy a pretty Flower. But it is the basest of all when lust is the Paranymph and solicites the suit, and makes the contract, and joyns the hands; for this is commonly the effect of the former, according to the Greek proverb,

Tres rugæ subeant, & se cutis arida laxet,
Fiant obscuri dentes, oculique minores,
Collige sarcinulas dicet libertus, & exi.
Juven. Sat. 6.

Ἤτοι μὲν πρώτιστα λέων γένετ' ἠϋγένειος,
Αὐτὰρ ἔπειτα δράκων, ἢ πάρδαλις, ἠδὲ μέγας σῦς,

At first for his fair cheeks and comely Beard, the beast is taken for a Lion, but at last he is turn'd to a Dragon, or a Leopard, or a Swine. That which is at first Beauty on the face may prove Lust in the manners.

Αὐτοῖς δὲ τοῖς θεοῖσι τὴν κέρκον μόνην
Καὶ μηρὸν ὥσπερ παιδερασταῖς θύετε,

So *Eubulus* wittily reprehended such impure contracts; they offer in their marital Sacrifices nothing but the Thigh, and that which the Priests cut from the Goats when they were laid to bleed upon the Altars. Ἐὰν εἰς κάλλος σώματος βλέψῃ τις (ὁ Λόγος φησὶ) καὶ αὐτῷ ἡ σὰρξ εἶναι κατ' ἐπιθυμίαν δόξῃ καλὴ, σαρκικῶς ἰδὼν καὶ ἁμαρτητικῶς δι' οὗ τεθαύμακε, κρίνεται, Said S. *Clement.* "He or she that looks too curiously upon "the beauty of the body, looks too low, and hath flesh and cor- "ruption in his Heart, and is judg'd sensual and earthly in "his Affections and Desires." Begin therefore with God; Christ is the President of marriage, and the holy Ghost is the Fountain of purities and chast loves, and he joyns the hearts; and therefore let our first Suit be in the court of Heaven, and with designs of Piety, or Safety, or Charity; let no impure spirit defile the virgin purities and *castifications of the soul,* (as S. *Peters* phrase is;) let all such Contracts begin with religious affections.

> *Conjugium petimus, partumque uxoris; at illis*
> *Notum, qui pueri qualisve futura sit uxor.*

We sometimes beg of God, for a Wife or a Child, and he alone knows what the wife shall prove, and by what dispositions and manners, and into what fortune that child shall enter: but we shall not need to fear concerning the Event of it, if Religion, and fair Intentions, and Prudence manage, and conduct it all the way. The preservation of a Family, the production of Children, the avoiding Fornication, the refreshment of our Sorrows by the comforts of Society, all these are fair Ends of Marriage and hallow the entrance; but, in these there is a special order; society was the first designed, *It is not good for man to be alone;* Children was the next, *Increase and multiply;* but the avoiding fornication came in by the superfœtation

superfœtation of the evil accidents of the world. The first makes marriage Delectable, the second necessary to the Publick, the third necessary to the Particular; This is for safety, for life, and Heaven it self;

> *Nam simulac venas inflavit dira cupido,*
> *Huc juvenes æquum est descendere;*------

The other have in them joy and a portion of Immortality: the first makes the mans Heart glad; the second is the friend of Kingdoms, and Cities, and Families; and the third is the Enemy to Hell, and an Antidote of the chiefest inlet to damnation: but of all these the noblest End is the multiplying children, *Mundus cum patet, Deorum tristium atque inferum quasi patet janua; propterea uxorem liberorum quærendorum causa ducere religiosum est,* said *Varro*, It is religion to marry for children; and *Quintilian* put it into the definition of a wife, *est enim uxor quam jungit, quam diducit utilitas; cujus hæc reverentia est, quod videtur inventa in causa liberorum*, and therefore S. *Ignatius* when he had spoken of *Elias*, and *Titus*, and *Clement*, with an honourable mention of their virgin-state, lest he might seem to have lessened the married Apostles, at whose feet in Christs Kingdom he thought himself unworthy to sit, he gives this testimony, they were τοῖς γάμοις προσομιλήσαντες οὐχ ὑπὸ προθυμίας τῆς περὶ τὸ πρᾶγμα, ἀλλ' ἐπ' ἐννοίας ἑαυτῶν τοῦ γένους ἔσχον ἐκείνους, that they might not be disparaged in their great names of holiness and severity, they were secured by not marrying to satisfie their lower appetites, but out of desire of children. Other considerations if they be incident and by way of appendage, are also considerable in the accounts of prudence; but when they become principles, they defile the mystery and make the blessing doubtful: *Amabit sapiens, cupient cæteri*, said *Afranius*,

Macrobius ex Varrone.

Epist. ad Philadelph.

nius, Love is a fair Inducement, but Desire and Appetite are rude, and the Characterisms of a sensual person: *Amare justi & boni est, cupere impotentis;* to love, belongs to a just and a good man; but to lust, or furiously and passionately to desire, is the sign of impotency and an unruly mind.

2. Man and Wife are equally concerned to avoid all Offences of each other in the beginning of their conversation: every little thing can blast an infant Blossom; and the breath of the South can shake the little rings of the Vine, when first they begin to curle like the locks of a new weaned boy; but when by Age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the Sun and the kisses of Heaven brought forth their clusters, they can endure the storms of the North, and the loud noises of a Tempest, and yet never be broken: So are the early unions of an unfixed Marriage; watchful and observant, jealous and busie, inquisitive and careful, and apt to take alarum at every unkind word. For Infirmities do not manifest themselves in the first Scenes, but in the succession of a long Society; and it is not chance or weakness when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first usually affrights the unexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness. It is a very great Passion, or a huge Folly, or a certain want of Love, that cannot preserve the colours and beauties of Kindness, so long as publick Honesty requires a man to wear their Sorrows for the death of a Friend. *Plutarch* compares a new Marriage to a Vessel before the hoops are on, μετὰ ἀρχὰς μὲν ὑπὸ τῆς τυχούσης ῥαδίως διασπᾶται προφάσεως, every thing dissolves their tender compaginations, but χρόνῳ τῶν ἁρμῶν σύμπηξιν λαβόντων μόγις ὑπὸ πυρὸς καὶ σιδήρου διαλύεται, when

when the joynts are stiffened and are tied by a firm compliance and proportion'd bending, scarcely can it be dissolved without Fire or the violence of Iron. After the Hearts of the man and the wife are endeared and hardened by a mutual Confidence, and Experience longer than artifice and pretence can last, there are a great many remembrances, and some things present that dash all little unkindnesses in pieces. The little Boy in the Greek Epigram, that was creeping down a Precipice was invited to his Safety by the sight of his Mother's pap, when nothing else could intice him to return: and the bond of common Children, and the sight of her that nurses what is most dear to him, and the endearments of each other in the course of a long society, and the same relation is an excellent security to redintegrate and to call that love back which folly and trifling accidents would disturb.

Μαζὸν τοῦ λιμοῦ λύτορα καὶ θανάτου.

------ *Tormentum ingens nubentibus hæret*
Quæ nequeunt parere, & partu retinere maritos.

When it is come thus far, it is hard untwisting the Knot; but be careful in its first coalition, that there be no rudeness done; for if there be, it will for ever after be apt to start and to be diseased.

3. Let man and wife be careful to stifle little * things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the Society troublesome, and the Affections loose and easie by an habitual Aversation. Some men are more vexed with a Flie than with a Wound; and when the Gnats disturb our sleep, and the Reason is disquieted but not perfectly awakened; it is often seen that he is fuller of trouble than if in the day-light of his reason he were to contest with

* *Quædam parva quidem, sed non toleranda maritis.*

a potent enemy. In the frequent little accidents of a Family, a mans reason cannot always be awake; and when his Discourses are imperfect, and a trifling Trouble makes him yet more restless, he is soon betrayed to the violence of Passion. It is certain that the man or woman are in a state of weakness and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the Caution is, to substract Fuel from the sudden Flame; for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials. Add no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will pass away soon, as the sparks from the collision of a flint; ever remembring, that Discontents proceeding from daily little things, do breed a secret undiscernable Disease, which is more dangerous than a Fever proceeding from a discerned notorious Surfeit.

4. Let them be sure to abstain from all those things, which by experience and observation they find to be contrary to each other. They that govern Elephants never appear before them in White, and the Masters of Bulls keep from them all garments of Bloud and Scarlet, as knowing that they will be impatient of civil usages and discipline, when their Natures are provoked by their proper Antipathies. The ancients in their martial Hieroglyphicks us'd to depict *Mercury* standing by *Venus*, to signifie, that by fair language and sweet intreaties, the minds of each other should be united; and hard by them, *Suadam & Gratias descripserunt*, they would have all deliciousness of manners, compliance and mutual observance to abide.

... Hujus n. rari summique voluptas Nulla boni, quoties animo corrupta superbo

5. Let the Husband and Wife infinitely avoid a curious distinction

distinction of *mine* and *thine;* for this hath caused all the Laws, and all the Suits, and all the Wars in the World; let them who have but one Person, have also but one Interest. The Husband and Wife are heirs to each other (as *Dionysius Halicarnasseus* relates from *Romulus*) if they die without Children; but if there be Children, the Wife is τοῖς παισὶν ἰσόμοιρος, a partner in the Inheritance. But during their life, the use and imployment is common to both their necessities, and in this there is no other Difference of right, but that the Man hath the Dispensation of all, and may keep it from his Wife just as the Governour of a Town may keep it from the right Owner; he hath the *power*, but *no right* to do so. And when either of them begins to impropriate, it is like a tumour in the flesh, it draws more than its share; but what it feeds on, turns to a bile: and therefore the *Romans* forbad any Donations to be made between Man and Wife, because neither of them could transfer a new Right of those things, which already they had in common; but this is to be understood only concerning the uses of necessity and personal conveniences; for so all may be the Woman's, and all may be the Man's in several regards. *Corvinus* dwells in a Farm and receives all its profits, and reaps and sows as he please, and eats of the Corn and drinks of the Wine; it is his own: but all that also is his Lords, and for it *Corvinus* pays Acknowledgment; and his Patron hath such powers and uses of it as are proper to the Lords; and yet for all this, it may be the Kings too, to all the purposes that he can need, and is all to be accounted in the *census* and for certain services and times of danger: So are the Riches of a Family, they are a Womans as well as a Mans: they are hers for Need, and hers for Ornament, and hers for modest Delight, and for the uses of Religion and prudent Charity; but the disposing

Plus aloes quàm mellis habet --- Juven. Sat. 6.

them into portions of inheritance, the assignation of charges and governments, stipends and rewards, annuities and greater donatives are the reserves of the superior right, and not to be invaded by the under-possessors. But in those things, where they ought to be common, if the spleen or the belly swells and draws into its capacity much of that which should be spent upon those parts, which have an equal right to be maintain'd, it is a dropsie or a consumption of the whole, something that is evil because it is unnatural and monstrous. *Macarius* in his 32 Homily speaks fully in this particular, a Woman betrothed to a Man bears all her Portion, and with a mighty Love pours it into the hands of her Husband, and says, ἐμὸν οὐδὲν ἔχω, I have nothing of my own; my Goods, my Portion, my Body and my Mind is yours. Νόμῳ γὰρ ἅπαντα γίγνεσθαι τοῦ γεγαμηκότος, τὸν πλοῦτον, τὴν δόξαν, τοὺς ἐπαίνους, all that a Woman hath is reckoned to the right of her Husband; not her wealth and her person only, but her reputation and her praise; So *Lucian.* But as the Earth, the Mother of all Creatures here below, sends up all its Vapours and proper emissions at the command of the Sun, and yet requires them again to refresh her own Needs, and they are deposited between them both in the bosome of a Cloud as a common receptacle, that they may cool his Flames, and yet descend to make her Fruitful: So are the proprieties of a Wife to be dispos'd of by her Lord; and yet all are for her provisions, it being a part of his need to refresh and supply hers, and it serves the interest of both while it serves the necessities of either.

Ῥητόρων διδάσκαλος.

These are the Duties of them both, which have common regards and equal necessities, and obligations; and indeed there is scarce any matter of duty, but it concerns them both alike, and is only distinguished by names, and hath its variety by

by circumstances and little accidents: and what in one is call'd *love*, in the other is called *reverence;* and what in the wife is *obedience*, the same in the man is *duty*. He provides, and she dispenses; he gives commandments, and she rules by them; he rules her by Authority, and she rules him by Love; she ought by all means to please him, and he must by no means displease her. For as the Heart is set in the midst of the Body, and though it strikes to one side by the prerogative of Nature, yet those throbs and constant motions are felt on the other side also, and the influence is equal to both: So it is in conjugal Duties; some motions are to the one side more than to the other, but the interest is on both, and the Duty is equal in the several instances. If it be otherwise, the Man enjoys a Wife as *Periander* did his dead *Melissa*, by an unnatural Union, neither pleasing, nor holy, useless to all the purposes of Society, and dead to Content.

Part II.

THE next Inquiry is more particular, and considers the Power and Duty of the Man; *Let every one of you so love his Wife even as himself;* she is as himself, the man hath power over her as over himself, and must love her equally. A Husbands power over his wife is paternal and friendly, not magisterial and despotick. The wife is in *perpetua tutela*, under conduct and counsel; for, the power a man hath is founded in the understanding, not in the will or force; it is not a power of coercion, but a power of advice, and that government that wise men have over those who are fit to be conducted by them: *Et vos in manu et in tutela non in servitio debetis habere eas, et malle patres vos, et viros, quam dominos dici*, said *Valerius* in *Livie;* Husbands should rather be *Fathers* than *Lords*. *Homer* adds more soft appellatives to the character of a Husbands duty, πατὴρ μὲν γὰρ ἐστὶ αὐτῇ καὶ πότνια μήτηρ, ἠδὲ κασίγνητος, Thou art to be a Father and a Mother to her, and a Brother: and great reason, unless the state of Marriage should be no better than the condition of an Orphan. For she that is bound to leave Father and Mother, and Brother for thee, either is miserable like a poor fatherless child, or else ought to

to find all these, and more in thee. *Medea* in *Euripides* had cause to complain when she found it otherwise.

> Πάντων δ' ὅσ' ἔστ' ἔμψυχα καὶ γνώμην ἔχει
> Γυναῖκές ἐσμεν ἀθλιώτατον φυτόν·
> Ἂς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
> Πόσιν πρίασθαι, δεσπότην τε σώματος
> Λαβεῖν.

Which Saint *Ambrose* well translates: It is sad, when Virgins are with their own Money sold to Slavery; and that Services are in better state than Marriages; for they receive Wages, but these buy their Fetters and pay dear for their loss of Liberty; and therefore the *Romans* expressed the mans power over his wife but by a gentle word, *Nec vero mulieribus præfectus præponatur, qui apud Græcos creari solet, sed sit censor qui viros doceat* moderari uxoribus; said *Cicero*, Let there be no Governour of the Woman appointed, but a Censor of Manners, one to teach the men *to moderate their Wives*, that is, fairly to induce them to the measures of their own proportions. It was rarely observed of *Philo*, Εὖ τὸ μὴ φάναι, ἣ γυνὴ ἣν ἔδωκας ἐμοὶ, ἀλλὰ μετ' ἐμοῦ· οὐ γὰρ ἐμοὶ ὡς κτῆμα τὴν αἴσθησιν ἔδωκας, ἀλλὰ καὶ αὐτὴν ἀφῆκας ἀνετὸν καὶ ἐλευθέραν, when *Adam* made that fond Excuse for his Folly in eating the forbidden fruit, he said [The woman thou gavest to be with me she gave me] He says not [The woman which thou gavest to me] no such thing; she is none of his Goods, none of his Possessions, not to be reckoned amongst his Servants; God did not give her to him so; but [The woman thou gavest *to be with me*] that is, to be my partner, the Companion of my joys and sorrows, thou gavest her for Use, not for Dominion. The Dominion of a man over his Wife is no other than as the Soul rules the Body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies,

Exhor. ad virg.

contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites, but when they are evil, and then also not without some trouble and sorrow; and its Government comes only to this, it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet; the Soul governs, because the body cannot else be happy, but the *government* is no other than *provision;* as a Nurse governs a Child, when she causes him to eat, and to be warm, and dry, and quiet: and yet even the very government itself is divided; for Man and Wife in the family, are as the Sun and Moon in the firmament of Heaven; He rules by Day, and she by Night, that is, in the lesser and more proper Circles of her affairs, in the conduct of domestick provisions and necessary offices, and shines only by his light, and rules by his authority; and as the Moon in opposition to the Sun shines brightest, that is, then, when she is in her own circles and separate regions; so is the authority of the Wife then most conspicuous, when she is separate and in her proper Sphere; in *Gynæceo*, in the nursery and offices of domestick employment: but when she is in conjunction with the Sun her Brother, that is, in that place and employment in which his care and proper offices are employed, her light is not seen, her authority hath no proper business; but else there is no difference: for they were barbarous people, among whom wives were instead of servants, said *Spartianus* in *Caracalla;* and it is a sign of impotency and weakness, to force the Camels to kneel for their Load, because thou hast not spirit and strength enough to climb: To make the affections and evenness of a wife bend by the flexures of a servant, is a sign the man is not wise enough to govern, when another stands by. So many

many differences as can be in the appellatives of *Dominus* and *Domina*, Governour and Governess, Lord and Lady, Master and Mistress, the same difference there is in the authority of man and woman, and no more; *Si tu Caius, ego Caia*, was publickly proclaimed upon the threshold of the young mans house, when the bride enter'd into his hands and power; and the title of *Domina* in the sense of the Civil Law, was among the *Romans* given to Wives.

Hi Dominam Ditis thalamo deducere adorti, *Æneid.* 6.

said *Virgil:* where, though *Servius* says it was spoken after the manner of the *Greeks*, who call'd the Wife Δέσποιναν, Lady or Mistress, yet it was so amongst both the Nations.

Ac domum Dominam voca, says *Catullus;* *Epithal. Juliæ.*
Hærebit Dominæ vir comes ipse suæ, so *Martial;*

And therefore although there is just measure of Subjection and Obedience due from the Wife to the Husband (as I shall after explain) yet nothing of this expressed is in the mans Character, or in his Duty; he is not commanded to rule, nor instructed how, nor bidden to exact obedience, or to defend his priviledge; all his Duty is signified by *Love*, by *nourishing* Ephes. 5. *and cherishing*, by being joyned with her in all the unions of [25, 29.] charity, by *not being bitter to her*, by *dwelling with her accord-* Col. 3. 19. *ing to knowledge, giving honour to her:* so that it seems to be [1 Pet. 3. 7.] with Husbands, as it is with Bishops and Priests, to whom much honour is due, but yet so that if they stand upon it, and challenge it, they become less honourable: And as amongst men and women humility is the way to be preferr'd; so it is in Husbands, they shall prevail by cession, by sweetness and counsel, and charity and compliance. So that we cannot discourse of the mans right, without describing the measures of his duty; that therefore follows next.

Let

Let him love his wife even as himself:] That's his Duty, and the measure of it too: which is so plain, that if he understands how he treats himself, there needs nothing be added concerning his demeanour towards her, save only that we add the particulars, in which holy Scripture instances this general Commandment.

Μὴ πικραίνετε. That's the first. *Be not bitter against her;* and this is the least Index and signification of Love; a Civil man is never bitter against a Friend or a Stranger, much less to him that enters under his Roof, and is secured by the Laws of Hospitality. But a Wife does all that, and more; she quits all her interest for his love, she gives him all that she can give, she is as much the same person as another can be the same, who is conjoyned by love, and mystery, and religion, and all that is sacred and profane.

> *Non equidem hoc dubites amborum fœdere certo*
> *Consentire dies, & ab uno sidere duci;*

They have the same Fortune, the same Family, the same Children, the same Religion, the same Interest, the same Flesh [*erunt duo in carnem unam*] and therefore this the Apostle urges for his μὴ πικραίνετε, *no man hateth his own flesh, but nourisheth and cherisheth it;* and he certainly is strangely Sacrilegious and a Violater of the rights of Hospitality and Sanctuary, who uses her rudely, who is fled for Protection, not only to his House, but also to his Heart and Bosome. A wise man will not wrangle with any one, much less with his dearest relative; and if it be accounted undecent to Embrace in publick, it is extremely shameful to Brawle in publick: for the other is in itself lawful; but this never, though it were assisted with the best circumstances of which it is capable. *Marcus Aurelius* said, that a wise man ought *often*

often to *admonish* his wife, to *reprove her seldom*, but *never to lay his hands** upon her: *neque verberibus neque maledictis exasperandam uxorem*, said the Doctors of the *Jews*, and *Homer* brings in *Jupiter* sometimes speaking sharply to *Juno* (according to the Greek liberty and Empire) but made a pause at striking her,

Iliad. 0. Οὐ μὰν οἷδ' εἰ αὖτε κακορῥαφίης ἀλεγεινῆς
Πρώτη ἐπαύρηαι καί σε πληγῇσιν ἰμάσσω.

And the Ancients used to sacrifice to *Juno* γαμηλία, or the President of Marriage, without gall; and St. *Basil* observes and urges it, by way of upbraiding quarrelling husbands; *Etiam vipera virus ob nuptiarum venerationem evomit*, the Viper casts all his poison when he marries his female, *Tu duritiam animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis?* He is worse than a Viper, who for the reverence of this sacred union will not abstain from such a poisonous bitterness; and how shall he embrace that person whom he hath smitten reproachfully; for those kindnesses are undecent which the fighting-man pays unto his wife. S. *Chrysostome* preaching earnestly against this barbarous Inhumanity of striking the Wife, or reviling her with evil Language, says, it is as if a King should beat his Viceroy and use him like a Dog; from whom most of that Reverence and Majesty must needs depart, which he first put upon him, and the subjects shall pay him less duty, how much his Prince hath treated him with less civility; but the loss redounds to himself; and the government of the whole family shall be disordered, if blows be laid upon that shoulder which together with the other ought to bear nothing but the cares and the issues of a prudent government. And it is observ-

* *Ah lapis est ferrumque, suam quicunque puellam*
Verberat: è cœlo deripit ille Deos.
Sit satis è membris tenuem perscindere vestem,
Sit satis ornatas dissoluisse comas,
Sit lacrymas movisse satis; quater ille beatus,
Quo tenera irato flere puella potest.
Sed manibus qui sævus erit, scutumque sudemque
Is gerat, & miti sit procul à Venere.
Tibull.

Homil. 7. *Hexam.*

able, that no man ever did this rudeness for a vertuous end; it is an incompetent instrument, and may proceed from wrath and folly, but can never end in vertue and the unions of a prudent and fair society. *Quod si verberaveris, exasperabis morbum:* (saith S. *Chrysostome;*) *asperitas enim mansuetudine, non alia asperitate, dissolvitur;* if you strike, you exasperate the Wound, and (like *Cato* at *Utica* in his despair) tear the Wounds in pieces; and yet he that did so ill to himself whom he lov'd well, he lov'd not women tenderly, and yet would never strike; And if the man cannot endure her talking, how can she endure his striking? But this Caution contains a Duty in it which none prevaricates, but the meanest of the people, Fools and Bedlams, whose kindness is a Curse, whose government is by chance and Violence, and their families are Herds of talking Cattel.

Sic alternos reficit cursus
Alternus Amor, sic astrigeris
Bellum discors exulat oris.
Hæc concordia temperat æquis
Elementa modis, ut pugnantia
Vicibus cedant humida siccis,
Jungantque fidem frigora flammis.

The Marital Love is infinitely removed from all possibility of such rudenesses: it is a thing pure as Light, sacred as a Temple, lasting as the World; *Amicitia, quæ desinere potuit, nunquam vera fuit*, said one; that love, that can cease, was never true: it is ὁμιλία, so *Moses* call'd it; it is εὔνοια, so S. *Paul;* it is φιλότης, so *Homer;* it is φιλοφροσύνη, so *Plutarch;* that is, it contains in it all sweetness, and all society, and felicity, and all prudence, and all wisdom. For there is nothing can please a man without Love, and if a man be weary

weary of the wise discourses of the Apostles, and of the innocency of an even and a private Fortune, or hates peace or a fruitful Year, he hath reaped Thorns and Thistles from the choicest Flowers of Paradise; *For nothing can sweeten felicity itself, but Love;* but when a man dwells in love, then the Breasts of his Wife are pleasant as the droppings upon the hill of *Hermon*, her Eyes are fair as the light of Heaven, she is a Fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrow down upon her lap, and can retire home as to his sanctuary and refectory, and his gardens of sweetness and chast refreshments*. No man can tell but he that loves his children, how many delicious accents make a mans heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities are so many little emanations of joy and comfort to him that delights in their persons and society; but he that loves not his Wife and Children, feeds a Lioness at home, and broods a nest of Sorrows; and Blessing itself cannot make him Happy; so that all the Commandments of God injoyning a man to *love his wife*, are nothing but so many Necessities and Capacities of joy. *She that is lov'd is safe*, and *he that loves is joyful.* Love is a union of all things excellent; it contains in it, Proportion and Satisfaction, and Rest and Confidence; and I wish that this were so much proceeded in, that the Heathen themselves could not go beyond us in this Vertue, and its proper, and its appendant happiness. *Tiberius Gracchus* chose to die for the safety of his Wife; and yet methinks to a Christian to do so, should be no hard thing; for many Servants will die for their Masters, and many Gentlemen will die for their Friend; but the Examples are not so many of those that are ready to do it for their dearest Relatives, and yet

* *Felices ter & amplius, Quos irrupta tenet copula, nec malis Divulsos querimoniis, Suprema citius solvet amor die.* Horat.

some there have been. *Baptista Fregosa* tells of a *Neapolitan*, that gave himself a slave to the Moors, that he might follow his Wife, and *Dominicus Catalusius*, the Prince of *Lesbos*, kept company with his Lady when she was a Leper, and these are greater things than to die.

But the Cases in which this can be required are so rare and contingent, that holy Scripture instances not the duty in this particular; but it contains in it that the Husband should nourish and cherish her, that he should refresh her sorrows and intice her fears into confidence and pretty arts of rest; For even the Fig-trees that grew in Paradise had sharp pointed Leaves, and Harshnesses fit to mortifie the too forward lusting after the Sweetness of the Fruit. But it will concern the Prudence of the Husbands love to make the Cares and Evils as simple and easie as he can, by doubling the Joys and Acts of a careful friendship, by tolerating her Infirmities, (because by so doing, he either cures her, or makes himself better) by fairly expounding all the little traverses of society and communication, by taking every thing by the right handle, (as *Plutarch*'s expression is) for there is nothing but may be mis-interpreted, and yet if it be capable of a fair construction, it is the Office of Love to make it.

Uxoris vitium tollas opus est, aut feras: Qui tollit vitium, uxorem commodiusculam sibi præstat; Qui fert, sese meliorem facit. Varro.

Εὐλογεῖν δ' — *Eurip.*
Ὅτ' ἄν τι λέξῃ, χρὴ δοκεῖν, κἂν μὴ λέγῃ,
Κἀκπονεῖν
Ἂν τὸ ξυνόντι πρὸς χάριν μέλλῃ λέγειν.

Love will account that to be well said, which it may be was not so intended; and then it may cause it to be so, another time.

3. Hither also is to be referred that he secure the Interest of her Vertue and Felicity by a fair Example; for a Wife to a Husband is a Line or Superficies, it hath Dimensions of its own,

own, but no Motion or proper affections; but commonly puts on such images of vertues or vices as are presented to her by her Husband's Idea: and if thou beest vicious, *complain not that she is infected that lies in thy bosom;* the interest of whose love ties her to transcribe thy Copy, and write after the Characters of thy manners. *Paris* was a man of Pleasure, and *Helena* was an Adulteress, and she added Covetousness upon her own account. But *Ulysses* was a prudent man, and a wary counsellor, sober and severe; and he efformed his Wife into such imagery as he desir'd; and she was Chast as the Snows upon the mountains, Diligent as the fatal Sisters, always Busie, and always Faithful, γλῶσσαν μὲν ἀργὴν, χεῖρα δ' εἶχεν ἐργάτην, she had a lazy tongue, and a busie hand.

Καὶ ἀνόθευτον τηροῦσι τὸν γάμον.

4. Above all the instances of Love, let him preserve towards her an inviolable Faith, and an unspotted Chastity, for this is *the Marriage Ring*, it ties two hearts by an eternal band; it is like the Cherubims flaming sword, set for the guard of Paradise; he that passes into that garden, now that it is immur'd by Christ and the Church, enters into the shades of death. No man must touch the forbidden Tree, that in the midst of the garden, which is the tree of Knowledge and Life. Chastity is the security of Love, and preserves all the Mysteriousness like the secrets of a Temple. Under this Lock is deposited security of Families, the union of Affections, the repairer of accidental Breaches.

> - - - - - Καὶ σφ' ἄκριτα νείκεα λύσω
> Εἰς εὐνὴν ἀνέσασα ὁμωθῆναι φιλότητι.

This is a Grace that is shut up and secur'd by all arts of Heaven, and the defence of Laws, the locks and bars of Modesty, by honour and reputation, by fear and shame, by interest and high regards; and that contract that is intended to

to be for ever, is yet dissolved, and broken by the violation of this; nothing but Death can do so much Evil to the holy rites of Marriage, as Unchastity and breach of Faith can. The shepherd *Cratis* falling in love with a She-goat, had his brains beaten out with a Buck as he lay asleep; and by the Laws of the *Romans*, a man might kill his Daughter, or his Wife, if he surprised her in the breach of her holy Vows, which are as sacred as the threads of Life, secret as the privacies of the Sanctuary, and holy as the society of Angels. *Nullæ sunt inimicitiæ nisi amoris acerbæ*, and God that commanded us to forgive our Enemies, left it in our choice, and hath not commanded us to forgive an adulterous Husband or a Wife; but the offended partie's Displeasure may pass into an eternal Separation of Society and friendship. Now in this Grace it is fit that the Wisdom and severity of the man should hold forth a pure Taper, that his Wife may, by seeing the beauties and transparency of that Crystal, dress her mind and her body by the light of so pure reflexions; It is certain he will expect it from the modesty and retirement, from the passive nature and colder temper, from the humility and fear, from the honour and love of his Wife, that she be pure as the Eye of Heaven: and therefore it is but reason that the wisdom and nobleness, the love and confidence, the strength and severity of the man should be as holy and certain in this grace, as he is a severe exactor of it at her hands, *who can more easily be tempted by another, and less by her self.*

These are the little Lines of *a mans Duty*, which like threads of Light from the body of the Sun do clearly describe all the regions of his proper Obligations. Now concerning *the womans duty*, although it consists in doing whatsoever her Husband commands, and so receives Measures from the rules of his Government, yet there are also some lines of life depicted

depicted upon her hands, by which she may read and know how to proportion out her duty to her Husband.

1. The first is *Obedience;* which because it is nowhere enjoyned that the man should exact of her, but often commanded to her to pay, gives demonstration that it is a voluntary Cession that is required, such a Cession as must be without *coercion* and *violence* on his part, but upon *fair inducements*, and *reasonableness in the thing*, and out of *love*, and *honour* on her part. When God commands us to love him, he means we should obey him; *This is love that ye keep my Commandments*, and, *If ye love me* (said our Lord) *keep my Commandments:* Now as Christ is to the Church, so is Man to the Wife: and therefore *obedience* is the best instance of her Love; for it proclaims her Submission, her Humility, her Opinion of his wisdom, his preeminence in the family, the Right of his priviledge, and the Injunction imposed by God upon her Sex, that although *in sorrow she bring forth children*, yet with *love and choice she should obey.* The *mans authority is love*, and *the womans love is obedience;* and it was not rightly observed of him that said, when the woman fell, God made her timorous that she might be rul'd, apt and easie to obey; for this obedience is no way founded in fear, but in love and reverence. *Receptæ reverentiæ est, si mulier viro subsit*, said the Law; unless also that we will add, that it is an effect of that Modesty which like Rubies adorn the necks and cheeks of Women. *Pudicitia est, pater, eos magnificare, qui nos socias sumpserunt sibi*, said the Maiden in the Comedy: It is modesty to advance and highly to honour them, who have honoured us by making us to be the companions of their dearest excellencies; for the Woman that went before the man in the way of Death, is commanded to follow him in the way of Love; and that makes the Society to

C. alia, De solut. Matrim.

Plautus in Sticho.

to be perfect, and the Union profitable, and the Harmony compleat.

Inferior Matrona suo sit, Sexte, marito;
Non aliter fiunt fœmina virque pares.

For then the Soul and Body make a perfect Man, when the Soul commands wisely, or rules lovingly, and cares profitably, and provides plentifully, and conducts charitably that Body which is its partner and yet the inferior. But if the Body shall give Laws, and by the violence of the appetite, first abuse the Understanding, and then possess the superior portion of the Will and Choice, the body and the soul are not apt company, and the man is a fool and miserable. If the Soul rules not, it cannot be a Companion; either it must govern, or be a slave; Never was King deposed and suffered to live in the state of Peerage and equal Honour, but made a Prisoner, or put to death; and those women, that had rather lead the blind than follow prudent guides, rule fools and easie men than obey the powerful and wise, never made a good society in a house: a wife never can become equal but by obeying; but so her power while it is in minority, makes up the authority of the man integral, and becomes one government, as themselves are one man. *Male and Female created he them, and called their name Adam*, saith the holy Scripture; they are but One: and therefore the several parts of this one man must stand in the place where God appointed, that the lower parts may do their offices in their own station, and promote the common interest of the whole. A ruling Woman is intolerable.

Gen. 5. 2.

Juvenal. ------- *Faciunt graviora coactæ*
Imperio sexus -------

But

But that's not all; for she is miserable too: for,

Τὰ δευτερεῖα τὴν γυναῖκα δεῖ λέγειν
Τὴν δ' ἡγεμονίαν τῶν ὅλων τὸν ἄνδρ' ἔχειν.

It is a sad calamity for a Woman to be joyned to a Fool or a weak person; it is like a guard of Geese to keep the Capitol, or as if a flock of Sheep should read grave Lectures to their Shepherd, and give him orders where he shall conduct them to pasture. *O verè Phrygiæ, neque enim Phryges,* It is a curse that God threatned sinning persons, *Devoratum est robur eorum, facti sunt quasi mulieres. Effœminati domina-* Esay 3. 4. *buntur eis.* To be ruled by weaker people; δοῦλον γένεσθαι παραφρονοῦντος δεσπότου, to have a fool to ones Master, is the fate of miserable and unblessed people: and the Wife can be no ways Happy, unless she be governed by a prudent Lord, whose Commands are sober counsels, whose Authority is paternal, whose Orders are provisions, and whose Sentences are charity.

But now concerning the Measures and Limits of this Obedience, we can best take accounts from Scripture: ἐν παντὶ, saith the Apostle, *in all things; ut Domino, as to the* Ephes. 5. *Lord;* and that's large enough; as unto a Lord, *ut Ancilla* 22, 24. *Domino,* So S. *Hierome* understands it, who neither was a friend to the sex nor to marriage; But his mistake is soon confuted by the Text; It is not *ut Dominis,* be subject to your Husbands as unto Lords, but ὡς τῷ κυρίῳ, that is, in all religion, in reverence and in love, in duty and zeal, in faith and knowledge; or else ὡς τῷ κυρίῳ may signifie, Wives be subject to your Husbands, but yet so, that at the same time ye be subject to the Lord. For that's the measure of ἐν παντὶ, *in all things;* and it is more plain in the parallel place, ὡς ἀνῆκεν ἐν κυρίῳ, *as it is fit in the Lord:* Religion must be Col. 3. 18. the Measure of your obedience and subjection: *intra limites disciplinæ,*

disciplinæ, so *Tertullian* expresses it. πάντα μὲν τῷ ἀνδρὶ πειθομένη, ὡς μηδὲν ἄκοντος ἐκείνου, πρᾶξαί ποτε, πλὴν ὅσα εἰς ἀρετὴν καὶ σοφίαν διαφέρειν νομίζεται, so *Clemens Alex.* In all things let the Wife be subject to the Husband, so as to do nothing against his will; those only things excepted, in which he is impious or refractory in things pertaining to wisdom and piety. *Stromat.* 7.

But in this also there is some peculiar Caution. For although in those things which are of the necessary parts of faith and holy life, the Woman is only subject to Christ, who only is and can be Lord of consciences, and commands alone where the conscience is instructed and convinced: yet as it is part of the mans office to be a Teacher, and a Prophet, and a Guide, and a Master; so also it will relate very much to the demonstration of their affections to obey his Counsels, to imitate his Vertues, to be directed by his Wisdom, to have her Perswasion measured by the lines of his excellent Religion, οὐχ ἧττον δὲ σεμνὸν ἀκοῦσαι γαμετῆς λεγούσης, Ἄνερ, σύ μοι ἐσσὶ καθηγητὴς καὶ φιλόσοφος καὶ διδάσκαλος τῶν καλλίστων καὶ θειοτάτων, It were hugely decent (saith *Plutarch*) that the Wife should acknowledge her Husband for her teacher and her guide; for then when she is what he please to efform her, he hath no cause to complain if she be no better: τὰ δὲ τοιαῦτα μαθήματα πρῶτον ἀφίστησι τῶν ἀτόπων τὰς γυναῖκας; his precept and wise counsels can draw her off from vanities; and, as he said of Geometry, that if she be skill'd in that, she will not easily be a Gamester or a Dancer, may perfectly be said of Religion. If she suffers her self to be guided by his Counsel, and efformed by his Religion; either he is an ill Master in his Religion, or he may secure in her and for his advantage an excellent Vertue. And although in matters of Religion the Husband hath no Empire and Command, yet if there

there be a place left to perswade, and intreat, and induce by arguments, there is not in a family a greater Endearment of Affections than the Unity of Religion : and anciently it was not permitted to a Woman to have a Religion by her self. *Eosdem quos maritus nosse Deos & colere solos uxor debet*, (said *Plutarch*). And the rites which a woman performs severally from her Husband are not pleasing to God ; and therefore *Pomponia Græcina*, because she entertain'd a stranger Religion, was permitted to the judgment of her Husband *Plautius :* And this whole affair is no stranger to Christianity, for the Christian woman was not suffered to marry an Unbelieving man ; and although this is not to be extended to different Opinions within the limits of the common Faith : yet thus much advantage is wone or lost by it ; that the compliance of the Wife, and submission of her understanding to the better rule of her Husband in matters of Religion, will help very much to warrant her, though she should be misperswaded in a matter less necessary ; yet nothing can warrant her in her separate rites and manners of worshippings, but an invincible necessity of Conscience, and a curious infallible Truth ; and if she be deceived alone, she hath no Excuse ; if with him, she hath much Pity, and some degrees of Warranty under the protection of humility, and duty, and dear affections ; and she will find that it is part of her Priviledge and Right to partake of the mysteries and blessings of her Husband's Religion. Γυναῖκα γαμετὴν μετὰ νόμους ἱεροὺς συνελθοῦσαν ἀνδρὶ κοινωνὸν ἁπάντων εἶναι χρημάτων τε καὶ ἱερῶν, said *Romulus*. A Woman by the holy Laws hath right to partake of her Husbands Goods, and her Husbands Sacrifices, and holy things. Where there is a Schism in one Bed, there is a Nursery of temptations, and Love is persecuted and in perpetual danger

... Quis deditus autem
Usq; adeò est, ut non illam quam laudibus effert
Horreat, inque dies septenis oderit horis?
Juven. Sat. 6.

to be destroyed; there dwell Jealousies, and divided Interests, and differing Opinions, and continual Disputes, and we cannot love them so well, whom we believe to be less beloved of God; and it is ill uniting with a person, concerning whom my perswasion tells me, that he is like to live in Hell to eternal ages.

2. The next line of the womans duty is *compliance*, which S. *Peter* calls, *the hidden man of the heart, the ornament*
1 Pet. 3. 4. *of a meek and a quiet spirit*, and to it he opposes *the outward and pompous ornament of the body;* concerning which as there can be no particular Measure set down to all persons, but the proportions were to be measured by the customs of wise People, the quality of the Woman, and the desires of the Man; yet it is to be limited by Christian Modesty, and the usages of the more excellent and severe Matrons. *Menander* in the Comedy brings in a man turning his Wife from his house because she stain'd her hair yellow, which was then the beauty.

Νῦν δ' ἔρπ' ἀπ' οἴκων τῶνδε· τὴν γυναῖκα γὰρ
Τὴν σώφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν.

Quid juvat ornato procedere, vita, capillo,
Teque peregrinis vendere muneribus,
Naturæque decus mercato perdere cultu,
Nec sinere in propriis membra nitere bonis?
Propert. l. 1. el. 2.

A wise Woman should not paint. A studious gallantry in Clothes cannot make a wise Man love his Wife the better. Εἰς τοὺς τραγῳδοὺς χρήσιμα καὶ οὐκ εἰς τὸν βίον, said the Comedy, such gaieties are fit for Tragedies, but not for the uses of Life: *Decor occultus, & tecta venustas*, that's the Christian Womans Fineness, *the hidden man of the heart*, Sweetness of manners, humble Comportment, fair Interpretation of all addresses, ready Compliances, high Opinion of him, and mean of her self.

Malo Venusinam quàm te Cornelia mater
Gracchorum, si cum magnis virtutibus affers
Grande supercilium, & numeras in dote triumphos.
Juven. Sat. 6.

Ἐν κοινῷ λύπης τ' ἡδονῆς τ' ἔχειν μέρος, To partake

take secretly, and in her heart of all his joys and sorrows, to believe him comely and fair, though the Sun hath drawn a Cypress over him, (for as marriages are not to be contracted by the hands and eye, but with reason and the hearts: so are these judgments to be made by the mind, not by the sight:) and Diamonds cannot make the Woman vertuous, nor him to value her who sees her put them off then, when Charity and Modesty are her brightest Ornaments.

Πρῶται μέν γε τοῦθ' ὑπάρχει κἂν ἄμορφος ᾖ πόσις, χρὴ δοχεῖν ἔμορφον εἶναι τῇ γε νοῦν κεκτημένῃ· οὐ γὰρ ὀφθαλμὸς τὸ κρίνειν ἐστὶν, ἀλλὰ νοῦς.

Οὐ κόσμος, οὐκ, ὦ τλῆμον, ἀλλ' ἀκοσμία
Φαίνοιτ' ἂν εἶναι, σῶν τε μαργότης φρενῶν

And indeed those Husbands that are pleased with undecent Gaieties of their Wives, are like Fishes taken with Ointments and intoxicating Baits, apt and easie for sport and mockery, but useless for food; and when *Circe* had turned *Ulysses*'s Companions into Hogs and Monkies, by pleasures and the inchantments of her bravery and luxury, they were no longer useful to her, she knew not what to do with them; but on wise *Ulysses* she was continually enamour'd. Indeed the outward ornament is fit to take Fools, but they are not worth the taking; but she that hath a wise Husband, must entice him to an eternal Dearness by the vail of Modesty, and the grave Robes of Chastity, the ornament of Meekness, and the jewels of Faith and Charity; she must have no *fucus* but blushings, her brightness must be Purity, and she must shine round about with sweetnesses and Friendship, and she shall be pleasant while she lives, and desired when she dies. If not,

Κατθανοῦσα δὲ κείσεαι,
Οὐδέ τις μνημοσύνα σέθεν ἔσσεται
Οὐ γὰρ μετέχεις ῥόδων τῶν ἐκ Πιερίης,

Her Grave shall be full of Rottenness and Dishonour, and her Memory shall be worse after she is dead: *after she is dead:* For

For that will be the End of all merry Meetings; and I chuse this to be the last Advice to both.

3. *Remember the days of darkness, for they are many;* The joys of the bridal chambers are quickly past, and the remaining portion of the state is a dull progress without variety of joys, but not without the change of sorrows; but that portion that shall enter into the grave must be eternal. It is fit that I should infuse a bunch of Myrrhe into the festival Goblet, and after the Egyptian manner serve up a dead man's Bones at a Feast; I will only shew it, and take it away again; it will make the Wine bitter, but wholsome. But those married Pairs that Live, as remembring that they must Part again, and give an Account how they treat themselves and each other, shall at that day of their Death be admitted to glorious Espousals; and when they shall live again, be married to their Lord, and partake of his Glories, with *Abraham* and *Joseph*, S. *Peter* and S. *Paul*, and all the married Saints.

Θνητὰ τὰ τῶν θνητῶν καὶ πάντα παρέρχεται ἡμᾶς·
Ἦν δὲ μὴ, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα.

All those things that now please us shall pass from us, or we from them; but those things that concern the other life, are permanent as the numbers of eternity: and although at the Resurrection there shall be no relation of Husband and Wife, and no Marriage shall be celebrated but the marriage of the Lamb; yet then shall be remembred how Men and Women pass'd through this state which is a Type of that, and from this sacramental Union all holy pairs shall pass to the spiritual and eternal, where Love shall be their Portion, and Joys shall crown their Heads, and they shall lie in the bosome of Jesus, and in the heart of God to eternal Ages. *Amen.*

NOTES.

NOTES.

The numbers indicate the page and line of the text. Frequent reference is made to Eden's edition of Heber's *Whole Works of the Right Rev. Jeremy Taylor, D.D.*, for which six editions of the *Eniautos* were collated. For the sake of brevity the letters E.-H. are used to indicate this edition. Corrected or modern readings of quotations are enclosed in square brackets.

1. Margin. *Quemlibet.* ... Rabbi Eliezer. Gemara Babli. Yebamoth 6. 63ª (Talmud. Warsaw 1860, 7. 63ª). The passage is translated into the Latin of the text by John Selden, De Jure Naturali et Gentium 5. 3.

Quicunq;... The same as above.

1. 11. Anthologia Palatina (1872) 11. 388. These are the final lines ; the others are quoted on page 10, margin.

2. Margin. Julius Pollux 3. 3. 48, "ἦσαν δὲ καὶ ἀγαμίου δίκαι πολλαχοῦ, καὶ ὀψιγαμίου, καὶ κακογαμίου ἐν Λακεδαίμοσι."

Vide Festum.... Sextus Pompeius Festus, De verborum significatione, lib. 20, "Uxorium pependisse dicitur, qui, quod uxorem non habuerit, aes populo dedit."

Ibi Jos. Scal.... Scaliger's note on the passage above is as follows :—"'Ἀγαμίου δίκη, Atheniensibus : alibi etiam, hoc est, Lacedaemone, ὀψιγαμίου καὶ κακογαμίου, aes poenae nomine à caelibibus primi exegerunt, ut puto, M. Furius Camillus, et M. Postumius, Censores anno ab U. C. 350" (S. P. Festus. Delphin Ed. Amstel. 1699).

All the references of this margin are given by Selden (see note 1).

3. 8. 1 Corinthians 7. 26.

3. 11. Matthew 19. 12.

3. Margin 1. Maimonides, Vol. 2. 43ª (Berlin 1862). The words in the margin are a paraphrase of a passage in Selden's De Jure Naturali 5. 3 (Lipsiae 1695, p. 566).

3. 14. St Austin (or Augustine), Bishop of Hippo, De bono conjugali, cap. 18 (Theologiae Veterum Patrum, Florent. 1791, Vol. 9—10, p. 453).

3. Margin 2. Ignatius, Epistola ad Philadelphienses 4 (Patrum Apostolicorum Opera, Zahn, 1876). [ψέγων...τούτων ἐμνήσθην...'Ισαΐου]. The quotation is continued on page 5, margin.

3. 19. 1 Corinthians 7. 32. The Eniautos (1673) reads *does* μεριμνᾶν.

3. 23—30. Matthew 24. 15—22, and Luke 23. 29.

3. 30. 1 Cor. 7. 28.

4. 2. 1 Cor. 7. 28.

4. 3. 1 Cor. 7. 32.

4. 5. Psalm 19. 4 (Prayer-Book). [all lands].

4. 9. Genesis 2. 18 (Vulgate). [non est bonum esse hominem solum]. Compare 1 Cor. 11. 8—12.

4. 16. *Unbelievers*. The Eniautos (1673) reads *believers*, which Cattermole follows (Select Sermons by Jeremy Taylor, 1845). E.-H., however, gives *unbelievers*, which the context clearly requires.

Flavia Domitilla. The E.-H. reference is "Sur. de Sanctt. in mai. xii. in S. Nerei, &c. martyr."

4. 22—29. The E.-H. references are as follows :

"*St Thecla.* Act. Sanctt. Bolland. in Sept. xxiii. tom. vi. p. 549.

"*St Iphigenia.* Petr. De natal. in Sep. xxi.

"*Susanna.* Sur. de Sanctt. in Aug. xi.

"*St Agnes.* St Ambrose, ep. ii. tom. iii. append. Col. 479.

"*St Felicula.* The same as the reference for *Flavia Domitilla*, 4. 16."

5. 2. · 1 Timothy 4. 3.

5. Margin. Ignatius, Epistola ad Philadelphienses 4. [ἔσχον γυναῖκας]. This quotation is a continuation of that on page 3 (margin 2), and is partly repeated on page 13 (22).

Et Clemens.... Eusebius, Historia Ecclesiastica 3. 30 (Migne's Patrology, 1857, tom. 20, p. 278). "Et Paulus non detrectat in epistola quadam (i.e. Philippians 4) salutare conjugem suam, quam non circumduxit, ut ad ministerium expeditior esset."

5. 23. Hebrews 13. 4.

5. 25. 1 Corinthians 7. 9. [κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι].

6. 10. Tobit.

6. 16. John 2. 1—11.

6. 23. 1 Timothy 2. 15. [if they continue in faith and charity and holiness with sobriety].

7. Margin 1. Plato, Leges 773 E. [καταλείποντα].

7. Margin 2. Claudian, In Eutropium 1. 187.

7. Margin 3. Anthologia Palatina (1872) 9. 444. [ὥλεσσ' ἄν]. The remainder of the epigram is quoted on page 8 (4).

7. Margin 4. Varro, Lex Maenia. Quoted by Nonius Marcellus, De honestis et nove veterum dictis, lib. 2 (Quicherat, Paris 1872, p. 109). [aliqui *or* aliquem].

8. 4. Anthologia Palatina (1872) 9. 444. The first part of the epigram is quoted on page 7 (margin 3).

8. 23. *Venter*, i.e. womb (ventre).

9. 27. Iliad 10. 173.

10. 9. Catullus 15. 17. The application and paraphrase of the lines are most curious.

10. 14. Anthologia Palatina (1872) 9. 244. Willmot makes an odd comment on this passage (the italics are mine) : "Sometimes he (Jeremy Taylor) sends his moral home upon an arrow out of the quiver of the epigrammatists ; thus, he tells those who hurry into *the tumult of business*, in the hope of escaping from the inconvenience of solitude, 'The stags,'" &c. (Bishop Taylor, his Predecessors, Contemporaries, and Successors, p. 141).

10. Margin. Anthologia Palatina (1872) 11. 388. [τεκνίων]. The remainder of the epigram is quoted on page 1 (11).

11. 1. Odyssey 11. 326.

11. Margin 1. Plautus, Amphitruo 839. [esse duco...et parentum].

11. Margin 2. Juvenal 6. 143. The lines that follow are quoted in the margin below.

11. 15. Euripides. Quoted by Clemens Alexandrinus, Stromata 4. 20. Grotius places these lines with those quoted on pages 28 (23) and 37 (margin) and makes the whole emended passage run thus (*φησὶν ἡ τραγῳδία* being Clemens' own words):—

Οὐδεμίαν ὤνησε κάλλος εἰς πόσιν ξυνάορον,
ἡ 'ρετὴ δ' ὤνησε πολλάς· πᾶσα γὰρ ἀγαθὴ γυνὴ,
ἥτις ἀνδρὶ συντέτηκε, σωφρονεῖν ἐπίσταται.
πρῶτα μὲν γὰρ τοῦθ' ὑπάρχει· κἂν ἄμορφος ᾖ πόσις,
χρὴ δοκεῖν εὔμορφον εἶναι τῇ γε νοῦν κεκτημένῃ.
οὐ γὰρ ὀφθαλμὸς τὸ μορφὴν κρίνον ἐστὶν, ἀλλ' ὁ νοῦς.
εὖ λέγειν δ', ὅτ' ἀντιλέξῃ, χρὴ δοκεῖν, κἂν μὴ λέγῃ,
καπορεῖν ἂν τῷ ξυνόντι πρὸς χάριν μέλλῃ λέγειν.

Excerpta (Paris 1627) p. 425 and the Notes, p. 960.

11. Margin 3. Juvenal 6. 143. A continuation of *Facies non uxor amatur* in the margin above.

11. 24. Odyssey 4. 456. [*ἀλλ' ἤτοι... ..καὶ πάρδαλις*].

11. 30. Eubulus. Quoted by Clemens Alexandrinus, Stromata 7. 6.

12. 4. Clemens Alexandrinus, Stromata 4. 18.

12. 15. 1 Peter 1. 22. Animas vestras castificantes (Vulgate).

12. 18. Juvenal 10. 353.

13. 5. Horace, Satire 1. 2. 33. [inflavit tetra libido].

13. 12. Varro. Quoted by Macrobius, Saturnalia 1. 16. 18. [janua patet..... liberum].

13. 16. Quintilian, Pro Caeco. Declamatio 2. 7. [uxor est...haec sola reverentia...inventa causa].

13. 22. Ignatius, Epistola ad Philadelphienses 4. [*τῶν γάμοις προσομιλησάντων ...ἔσχον γυναῖκας*]. This is partly a repetition of the quotation on page 5 (margin).

13. 31. Afranius. In Homine. Quoted by Nonius Marcellus, De differentia similium significationum, Lib. 5 (Quicherat, Paris 1872, p. 491).

14. 28. Plutarch, Moralia, Conjugalia Praecepta 3 (Didot, Paris 1839, p. 164) [*κατ' ἀρχὰς*].

15. 2. *Can it be...* The Eniautos (1673) reads *can be it.*

15. 8 and Margin 1. Anthologia Palatina (1872) 9. 351. [*τὸν λιμοῦ ῥύτορα*].

15. 10. Cattermole changes *pap* into *breast*, a word not nearly so appropriate (Select Sermons of Jeremy Taylor, 1845).

15. 17. Juvenal 2. 137.

15. Margin 2. Juvenal 6. 183.

16. 26—31. Plutarch, Moralia, Conjugalia Praecepta (at the beginning) (Didot, Paris 1839, p. 164).

16. Margin. Juvenal 6. 178.

17. 4. Dionysius Halicarnasseus, Antiquitates Romanae 2. 25.

17. 15. Plutarch, Moralia, Quaestiones Romanae 7.

18. 10. Saint Macarius of Egypt. Homily 32. 9 (Patres, Caillau, 1842, p. 240).

18. 14. Lucian 51. *Ῥητόρων διδάσκαλος*, 6 (Dindorf, 1840, p. 572). [*γίγνεται...the order of the words being different*].

19. 14. Herodotus 5. 92 (Gaisford, 1824. Vol. 2, p. 650).

20. 11. Livy 34. 7. [aut viros].

20. 14. Iliad 6. 429. [*Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ*]. Quoted by Plutarch, Moralia, Conjugalia Praecepta 48 (Didot, Paris 1839, p. 172). See note 34 (17).

21. 3. Euripides, Medea 230.

21. 8. St Ambrose, Exhortatio Virginitatis 4. 23. His words, which do not seem to be intended to refer to Euripides, are as follows:—"Quae nupserit ad servitutem pecunia sua venditur. Meliori conditione mancipia quam conjugia comparantur: in illis meritum emitur servitutis, in istis pretium ad servitutem additur."

21. 13. Cicero, De Republica 4. 6. Quoted by Nonius Marcellus, Lib. 9, De numeris et casibus (Quicherat, Paris 1872, p. 581).

21. 19. Philo (Judaeus), Lib. 3, Leges allegoriarum, 18 (Lipsiae 1828, p. 141).

22. 27. The E.-H. reference is "Aelius Spartianus. Antoninus Caracalla, cap. 8."

23. 4. Plutarch, Moralia, Quaestiones Romanae 30 (Didot, Paris 1839, p. 335). [ubi tu ; *Greek*, *ὅπου σὺ*].

23. 9. Aeneid 6. 397.

23. 13. Catullus 61. 31.

23. 14. Martial 11. 7. 8.

24. 7. Colossians 3. 19.

24. 16. Persius 5. 45.

24. 20. Genesis 2. 24 (Vulgate), and Matthew 19. 5.

24. 21. *No man* .. Ephesians 5. 29.

25. Margin. Tibullus, Elegia 2. 59. [ornatus dissoluisse comae].

25. 8. Iliad 15. 16.

25. 10. Plutarch, Moralia, Conjugalia Praecepta, just after the extract given on page 37 (10).

25. 12. St Basil, Hexaemerus 7. 6 (Migne's Patrology, 30. 945). [Vipera pestiferum virus evomit nuptialis causa reverentiae; tu feritatem animi et amaritudinem non deponis, coactus pudore conjugii].

25. 22. St Chrysostom, 1 Epistola ad Corinthios. Homily 26. 7 (Migne's Patrology. Series Graeca 61. 222).

26. 4. St Chrysostom, as above. The actual words do not occur.

26. 7. Plutarch, Vitae, Cato Minor 70.

26. 16. Boethius, De Consolatione Philosophiae, Lib. 4, Metrum 6. 16.

26. 25. St Hieronymus, Epistola 3, Ad Ruffinum Monachum 6 (Migne's Patrology 22. 335). [potest, vera nunquam].

26. 27. *ὁμιλία*... Exodus 21. 10 (Septuagint).

εὔνοια... 1 Corinthians 7. 3.

26. 28. *φιλότης*... Iliad 14. 209.

φιλοφροσύνη... Plutarch, Moralia, Conjugalia Praecepta 28.

27. 5. Proverbs 5. 19.

27. 6. Psalm 133.

27. 8. The Song of Solomon 4. 12.

27. Margin. Horace, Carmen 1. 13. 17. [divulsus].

27. 11—17. This is an affecting passage when we remember Bishop Taylor's own domestic sorrows (see Archdeacon Farrar's Essay in Masters in English Theology, p. 183, and the note).

27. 27. Plutarch, Vitae, Tiberius Gracchus. "It is said that he (T. Gracchus) once caught a pair of serpents upon his bed, and that the soothsayers, after they had considered the prodigy, advised him neither to kill them both nor to let them both go. If he killed the male serpent, they told him his death would be the consequence; if the female, that of Cornelia (his wife). Tiberius, who loved his wife and thought it more suitable for him to die first, who was much older than his wife, killed the male, and set the female at liberty. Not long after this he died, leaving Cornelia with no fewer than twelve children." Plutarch's Lives, Langhorne, p. 572. (The footnote says:—"Cicero relates this story in his first book *de Divinatione*, from the memoirs of Caius Gracchus, the son of Tiberius.")

28. 1. Baptista Fregosa (or Fulgosa) 4. 6. De Conjugali Charitate.

28. 3. Baptista Fregosa. The same as above. "Singulari etiam memoria dignus est amor, quem Dominicus Catalinus, qui Lesbi rerum potiebatur, erga uxorem ostendit. Quae cum in lepram incidisset, vir minime veritus a contagione infici posse, aut aspectus horrore averti (etenim illuvies magis, quam vivum corpus videri potest) neque tetro odore quem ulcera mittebant, nunquam aut mensa aut lecto communi eam prohibuit. Conjugalis enim charitas apud eum contagionis timorem, tetrumque conspectum odoremque in securitatem ac voluptatem verterat, quod eam juxta Dei verbum eandem carnem secum esse arbitrabatur."

28. Margin. Varro, Satyrae Menippeae. Quoted by Aulus Gellius 1. 17. [vitium uxoris aut tollendum, aut ferendum, est.....commodiorem...].

28. 19. The note in E.-H. is:—"Qu. Epictetus? Enchiridion. Cap. 65." But the correct reference seems to be Cap. 43.

28. 23. Euripides. Quoted by Clemens Alexandrinus, Stromata 4. 20 (see note 11. 15).

29. 12. Sophocles, Philoctetes 97. [*ἀργὸν...εἶχον ἐργάτιν*].

29. Margin. Aristotle, Mirabilia, 158.

29. 26. Iliad 14. 205 and 209. [*Νόσω'...three lines omitted...ἀνέσαιμι*]. Quoted as in the text by Plutarch, Moralia, Conjugalia Praecepta 38.

30. 3—5. Ludovicus Caelius Rhodiginus 25. 32 (Geneva 1620).

30. 5—7. The E.-H. reference is, "Digest 48. 3."

30. 9. Propertius 2. 8. 3.

30. 29. *Now concerning...* This is the commencement of the third leading division of the subject, as analysed on page 9.

31. 17. Genesis 3. 16.

31. 23. The E.-H. reference is, "Digest 24. 3. 14."

31. 26. Plautus, Stichus 99.

32. 3. Martial 8. 12. 3. [Prisce, marito].

32. 29. Juvenal 6. 133.

33. 2. Menander. Quoted by Stobaeus, Florilegium 74. 5. [*τὰ δεύτερ' αἰεὶ...*].

33. 8. Aeneid 9. 617.

33. 9. *Devoratum...* Isaiah 51. 30 (Vulgate).

33. 10. *Effœminati...* Isaiah 3. 4 (Vulgate).

33. 11. Aristophanes, Plutus 2.

33. 22. St Hieronymus, Commentarius in Epistolam ad Ephesos, Cap. 5. "Sicut *Domino.* Quomodo Sara subdita erat Abraham, dominum eum vocans."

34. 1. Tertullian, De Idololatria 15.

34. 3. Clemens Alexandrinus, Stromata 4. 19. [ἀρετὴν τε καὶ σωτηρίαν].

34. 17. Plutarch, Moralia, Conjugalia Praecepta 48, where the preceding words are those quoted from Homer on page 20 (16).

34. 23. Plutarch. The same as above.

35. 4. Plutarch, Moralia, Conjugalia Praecepta 19.

35. 8. Tacitus, Annales 13. 32. "Et Pomponia Graecina, insignis femina, Plautio, qui ovans se in Britannis retulit, nupta, ac *superstitionis externae* rea, mariti judiciis permissa." The Eniautos (1673) and E.-H. read *Plantius*, but it is an error.

35. 26. Romulus. Quoted by Dionysius Halicarnasseus 2. 25.

35. Margin. Juvenal 6. 181. [diem].

36. 19. Menander. Quoted by Clemens Alexandrinus, Paedagogus 3. 2.

36. Margin 1. Propertius. 1. 2. 1—6, omitting lines 2 and 3.

36. 23. Philemon. Quoted by Clemens Alexandrinus, Paedagogus 2. 10, and differently by Stobaeus, Florilegium 56. 15 (Lipsiae 1838). (E.-H. also gives the reference "Diog. Laert. 2. 5.")

36. Margin 2. Juvenal 6. 167.

36. 32. Euripides. Quoted by Clemens Alexandrinus, Stromata 4. 20

37. Margin. Euripides. The same as above. See note on 11 (15).

37. 10. Sophocles. Quoted by Plutarch, Moralia, Conjugalia Praecepta 26. The Eniautos (1673) reads μαργαρίτης, a curious error, suggested perhaps by the mention of diamonds in the context.

37. 15. Odyssey 10. 237.

37. 28. Sappho. Quoted by Plutarch, Moralia, Conjugalia Praecepta 48, and by Stobaeus, Florilegium 4. 12.

[κατθανοῖσα δὲ κείσεαι,
οὐδέ τι μναμοσύνα σέθεν
ἔσσεται, οὐδέ ποκ' ὕστερον.
οὐ γὰρ πεδέχεις ῥόδων
τῶν ἐκ Πιερίας. Brunck, Analecta 1. 57].

38. 8. *A bunch of myrrh*..... Martial 14. 113, and E.-H. refers to "Plin. Nat. Hist. 14. 15, and Athen. 11. 2."

38. 9. *A dead man's bones...* Herodotus 2. 78.

38. 18. Anthologia Palatina (1872) 10. 31.

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